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	Autore	Gavioli, Federico
	Titolo	Fratture delle apofisi transverse lombari [Saggio clinico] / Dr. Federico Gavioli Chirurgo primario dell'Ospedale provinciale S. Carlo in Potenza
	Pubbl/distr/stampa	Bologna : Licinio Cappelli Editore ((Rocca S. Casciano) : Stabilimento Tipografico Licinio Cappelli, 1939
	Descrizione fisica	37 p. ill. ; 25 cm
	Soggetti	Ossa - Malattie
	Lingua di pubblicazione	Italiano
	Formato	Materiale a stampa
	Livello bibliografico	Monografia
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2.	Record Nr.	UNISALENTO991001055849707536
	Autore	Hermann, Robert
	Titolo	Lie algebras and quantum mechanics / Robert Hermann
	Pubbl/distr/stampa	New York : W.A. Benjamin, 1970
	Descrizione fisica	xvi, 320 p. ; 23 cm.
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	Soggetti	Lie algebras Quantum field theory
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3. Record Nr.	UNINA9910972000003321
Autore	Niemeck Maik
Titolo	First-Person Thought : Action, Identification and Experience / Maik Niemeck
Pubbl/distr/stampa	Paderborn, : Brill mentis, 2022
ISBN	3-96975-264-7
Edizione	[1st ed.]
Descrizione fisica	1 online resource (242 pages)
Disciplina	153
Soggetti	Selbstbewusstsein Bewusstsein Immunität gegenüber Fehlern durch Fehlidentifikation De Se Skeptizismus Indexikalische Gedanken Selbstsorge Nicht-begriffliches Selbstbewusstsein Prä-reflexivs Selbstbewusstsein Emotionen Selbst-Repräsentationalismus Self-Consciousness Consciousness Immunity to Error through Misidentification De Se Skepticism Indexical Thought Self-Concern Non-Conceptual Self-Consciousness Pre-reflective Self-Consciousness Emotions Self-Representationalism
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Includes index.
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The Essentiality of First-Person Thought - Messy Shoppers, Weird Attitudes and Attempts to Deal with Them -- 1.3 De Se Skepticism and the Action Inventory Model (AIM) -- 1.4 Restricting the Essentiality Thesis -- 1.5 Arguing Against the Action Inventory Model -- 1.6 Peculiarities of First-Person Thought and their Role for Action -- 1.6.1 The Necessary Double Reflexivity of First-Person Thought -- 1.6.2 The Effortlessness and Security of First-Person Thought -- 1.6.3 Excursus: Relational Awareness and Indexical Thought -- 1.6.4 Excursus: Relational Awareness and the Use of the First Person in Speech -- 1.7 The Motivational Force of First-Person Thought - A Research Desideratum? -- Chapter 2. Is the First Person Thick? -- 2.1 Introduction -- 2.2 Setting the Stage: Specifying the Thesis and Exposing its Historical Roots -- 2.3 What is Special about First-Person Concern? -- 2.4 Specifying the Nature of the Evaluative Component -- 2.5 Introspective Consciousness and Concern -- 2.6 Is Concern for One's Own Mental States Concern for Oneself? -- 2.7 Some Empirical Support -- 2.8 Concluding Remarks -- Chapter 3. Demystifying Immunity to Error through Misidentification -- 3.1 Introduction -- 3.2 Getting IEM right -- 3.2.1 Reference Failure and Errors through Misidentification -- 3.2.2 The Reasoning behind Errors through Misidentification -- 3.3 IEM as a Property of Thought Types? -- 3.4 IEM as a Property of Thought Tokens? -- 3.5 The Ubiquity of IEM as a Property of Thought Tokens -- 3.6 What about the Infallibility Intuition? -- 3.7 IEM and Subject-Centered Sources of Evidence -- 3.7.1 Subject-Centered Sources of Evidence and Property Possession -- 3.7.2 Subject-Centered Sources of Evidence, Immediacy and Identification. 3.7.3 Metaphysical IEM - Reviving Partial Infallibility -- 3.7.4 Résumé - What Can Be Gained from Metaphysical IEM? -- 3.7.5 Metaphysical IEM and its Relation to Self-Awareness and First-Person Thought -- 3.8 Concluding Remarks -- Chapter 4. Self-Identification and the Regress -- 4.1 Introduction -- 4.2 Shoemaker on Self-Identification -- 4.3 Which Conclusion to Draw? -- 4.4 Two Potential Issues with Shoemaker's Regress Argument -- 4.4.1 The Scope Problem -- 4.4.2 The Implausible Constraint Problem - Identification without Descriptive Beliefs? -- 4.5 How to Deal with these Worries? -- 4.5.1 The Scope Problem -- 4.5.2 The Implausible Constraint Problem -- 4.5.3 Some Consequences for the Relation between Self-Awareness and Perception -- Chapter 5. The Argument for Non-Conceptual Self-Consciousness -- 5.1 Introduction -- 5.2 The Argument Based on the Meaning of 'I' -- 5.3 Possible Objections to the Argument Based on the Meaning of 'I' -- 5.4 The Cognitive Role of Consciousness and Replies to the Objections -- 5.4.1 Preliminaries: The Mind-Body Relation -- 5.4.2 The Functional Correlates of Consciousness -- 5.4.3 Reply to the Objections -- 5.5 Concluding Remarks -- Chapter 6. How to Account for the Subjective Character of Experience? -- 6.1 Introduction -- 6.2 Self-Representationalism -- 6.2.1 From Higher-Order to Same-Order Representationalism -- 6.2.2 Self-Representationalism and the Subjective Character -- 6.3 Is the Subjective Character a Representational Content? -- 6.3.1 Do we Perceive Ourselves? -- 6.3.2 Can all Conscious Creatures Believe that they are? -- 6.3.3 Is the Subjective Character Something in Between? -- 6.4 Potential Issues of Self-Representationalism -- 6.5 The Concept of Pre-Reflective Self-Consciousness -- 6.6 Potential Issues of the Concept of Pre-Reflective Self-Consciousness -- 6.7 The Self-Mode of Experience. 6.7.1 The Subjective Character as a Way of Experiencing -- 6.7.2 What are Intentional Modes? -- 6.7.3 Justification - Is There a Place for Intentional Modes? -- 6.7.4 The Subjective Character as an Intentional Mode -- 6.8 The Evaluative Function of Modes - Subject Concerning

Sommario/riassunto

The book offers new answers to two central questions that have been heavily debated, especially in recent years, in the debate on so-called *de se* skepticism: Is there something special about first-person thinking? And how does it relate to other forms of self-consciousness? The answer to the first question is a resounding "yes." This assertion is justified by the double-reflexive structure, motivational force, and specific concern that first-personal thinking involves. Regarding the second question, the book concludes that there are non-linguistic forms of self-consciousness. However, these should not be understood as representational contents or non-relational properties, but as mental relations that, without themselves being represented, can contribute to the phenomenal character of conscious states. In this respect, the book also provides a justification for the rarely considered impure intentionalism.
